

Darul Uloom Zakariyya

Religious Institute for Higher Islamic Learning



30th Khatm-e-Bukhari Khatm-e-Qira'at & Graduation Report *Shabaan 1441* *April 2020*

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Seeking of knowledge is compulsory upon every Muslim (Ibn Majah)

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Forward

Bismillaahi Rahmanir Rahim

It is only through the Fadhal of Allah Ta'aala and your constant Duaas that another academic year has come to pass. This year was the 30th graduation of our students.

Alhamdulillah, forty three (43) students have graduated this year as Ulama from seventeen (17) countries. Twenty (20) Huffadh completed the memorization of the Quraan-e-Kareem, nineteen (19) Qurra completed the Qira'aat Sab'ah, two (2) Qurra the Qira'aat Asharah, sixty (60) Talaba the Riwaayat of Imaam Hafs (R.A.) whilst seven (7) students graduated as Muftis. Ten (10) Ulama will be going out in Jamaat for a year or less Insha-Allah. May Allah Tal'ala accept them all for the Khidmah of his Deen with sincerity and steadfastness.

Since inception, with the Tawfiq of Allah Ta'ala, the Darul Uloom has produced 1297 Huffadh of the Quran-e-Kareem, 1198 Ulama, 577 *Riwayate Hafs*, 274 Qira'aat Sab'ah, 67 Qira'aat Asharah and 87 Iftaa graduates.

Some seven hundred Fataawa were answered by the Darul Iftaa through email, Whatsapp and other means of communication.

Kitaabs on varies topics were compiled and printed by the Madrasah. Al-Asidatu al-Samaawiyah, a comprehensive two volume Urdu commentary on al-Aqidah al-Tahaawiyah compiled by Mufti Radhaul Haq Sabib Db was printed this year.

The 9th volume of Fataawa Darul Uloom Zakariyya is currently in print.

Alhamdulillah 750 students from approximately 60 countries studied in the Darul Uloom this year. The Hifz faculty had a total of 280 students, 401 students in the Kitaab faculty and some 20 students had specialised in various Islamic Sciences. The Eikhenhof branch had a total of 100 Hifz students.

The Darul Uloom had introduced secular education this year, under the Independent examination Board (IEB), affording learners an opportunity to complete their schooling upto matric, in addition to their Madrasah studies and is structured in a way that will not distract learners from their Islamiyyat classes.

To enhance the morals of our students, a demerit points system was introduced which has assisted in improving their behaviour and character.

In order to comply with government regulations, the Darul Uloom is upgrading many of its facilities and regularly carries out necessary maintenance. Alhamdulillah, the Madrasah has recently been issued a health and safety compliance certificate.

Some of the honourable guests who visited the Darul Uloom during the year were Moulana Ahmad Laat Sahib Db, Moulana Qamruzzamaan Ilaahabaaiddi Sahib Db, Moulana Khalil Ravat Sahib Db, Sheikh Ali Qaradagi Iraqi Db, Br. Daniel Haqiqatjou Db & Moulana Saeed Inayatullah Sahib Db amongst others.

Due to the outbreak of the Covid-19 pandemic worldwide, the Darul Uloom had to schedule the examinations earlier and closed for the academic year on Saturday the 21 of March 2020. The graduations were kept in-house and the annual public graduation ceremonies were cancelled. The examination results have been published on our web portal.

The Madrasah was scheduled to re-open on Tuesday evening the 10th of Shawal 1441/02 June 2020. We will continue to monitor the current situation and advise accordingly.

In challenging and difficult times like these, we need to turn to Allah Ta'ala constantly and hold resolutely onto our Imaan and the Sunnah of Rasulullah Sallallahu Allahi Wasallam. We implore Allah Ta'ala to assist & safeguard the Ummah of Sayyidina Muhammad Sallallahu Alayhi Wassallaam.

May Allah Ta'ala reward you abundantly for your understanding and continuous support. In conclusion we humbly request your Duaas. Was-Salaam

1st April 2020 /07 Shabaan 1441

Brief biography of Imaam Bukhari (Rahmatullaahi Allahi)

Name: Muhammed ibn Ismail ibn Ibrahim ibn Mughirah al-Bukhari al-Ju'fi

Date of Birth: Friday, 13th of Shawaal 194 A.H, Bukhara (modern-day Uzbekistan)

Demise: Friday night 1st of Shawaal 256 A.H

Age: 61 years old

Buried: Khartang, known today as KhwajaAbaad.

His Family:

Imam Bukhari's father's name was Ismail. He was a scholar of Hadith and studied under Imam Malik bin Anas (R.A.) and Imam Abu Hanifah (R.A.). Imam Bukhari's great grandfather's name was Mughirah. Due to accepting Islam at the hands of the governor of Bukhara, Yamaan ibn Akhnas, Mughira Al-Farisi became known as Mughira Al -Ju'fi. Based on this, Imam Bukhari (R.A.) is also referred to as Al-Ju'fi.

The whole of mankind has unanimously accepted Imam Bukhari (R.A.) and his expertise because he compiled a book that includes the Quraan, Hadith and the methodology of the pious predecessors. *The one who studies the biography of Imam Bukhari (R.A.), which is rich with Islamic knowledge, will be mesmerised with his journey for knowledge through life.*

Imam Bukhari (R.A.) developed an interest in memorising Hadith when he was younger than 10 years old, whilst acquiring his primary education. Having completed his primary education, he began attending lessons of the scholars of Hadith in his area. Allamah Qastallani (R.A.) narrates that Imam Bukhari (R.A.) knew 70 000 Ahadith when he was still a young boy. *Here, it is interesting to note the zeal for knowledge of the youth of those times and their utilisation of time. Where are our youth spending their free time and is there effort being made for Islamic knowledge?*

Imam Bukhari (R.A.) first studied in Bukhara. At the age of 16 he set out to Makkah Mukarramah, performed Hajj and remained in Makkah to seek the knowledge of Hadith. At the age of 18, Imam Bukhari travelled to Madinah Tayyibah. He sought the knowledge of Hadith here as well. He wrote his first book regarding the judicial rulings of the Sahabah and Tabi'een as well as the manuscript of his book on history titled 'Al-Tareekhul-Kabir'.

From this we observe the importance of starting Islamic education at an early age. Imam Bukhari (R.A.) sought knowledge from the tender age of ten and by the time he was 18 he had written two books! He then travelled to various areas of Iraq to attain knowledge. *In these times of trials and tribulations, adults and youth are vulnerable to being exposed to deviated ideologies, whether it is on the internet or the media. This begs for the question to be asked, have we as Muslims, whether young or old, taken out time to enhance our understanding in Deen to decipher the good from the evil?*

Pertaining to the vastness of his knowledge, it has been narrated by Ja'far ibn Muhammed al-Qattaan that Imam Bukhari (R.A.) said: "I have written Hadith from more than a

thousand scholars of Hadith, and from each I have taken approximately 10 000 narrations.” Imam Bukhari (R.A.) further states: “There is no Hadith by me except that I remember the chain of narration upto Rasulullah Sallallahu Allahi Wasallam.”

Imam Bukhari (R.A.) inherited from his father’s estate. He earned through profit sharing. However, he spent most of his earnings in charity. He prayed excessively and was particular in practising on the Sunnah. Imaam Bukhari (R.A.) was a master in archery and would practice often. *The way of our Rasulullah Sallallahu Allahi Wasallam is so perfect that we are guided as to what sports we should be involved in. Archery and swimming are Sunnah activities among others. Moreover, through these activities we keep fit and healthy and this leads to a quality life. Is it not amazing that we can do certain sports and get reward for it at the same time?*

Imam Bukhari’s Magnum Opus, Sahih Al-Bukhari

Imam Bukhari (R.A.) mentions: “I was with Ishaq ibn Rahwayh (R.A.) when some of my colleagues enquired, why don’t any of you compile a concise book consisting of the authentic narrations of *Rasulullah Sallallahu Allahi Wasallam*? Imam Bukhari (R.A.) says: “I began to collect authentic narrations in a book form.” Once he said: “I have extracted narrations for my book (Sahih Al-Bukhari) from approximately 600 000 narrations.”

It has been narrated by Imam Firabri (R.A.) who was the student of Imam Bukhari (R.A.) that Imam Bukhari (R.A.) had said: “I have not written any narration except that I have made a Ghusl and performed two Rak’ats.” Imam Firabri further narrated that Imam Bukhari (R.A.) said: “I have compiled my book in sixteen years. I have made it a proof between me and Allah Ta’aala [as my service for the Deen of Allah Ta’aala.” Imam Ahmed ibn Hambal (R.A.) has said: “No one similar to Imam Bukhari (R.A.) has come to us from Khurasaan.”

Abu Haatim Al-Razi (R.A.) has said: “Muhammed bin Ismail (Imam Bukhari) is the most knowledgeable of those who have entered Iraq.” Ibn Khuzaimah (R.A.) has said: “I have not seen a person under the sky more knowledgeable of the Ahadith of *Rasulullah Sallallahu Allahi Wasallam* than Muhammed ibn Ismail.”

A beautiful couplet regarding the magnum opus of Imam Bukhari:

*“If we are fair to Sahih Al-Bukhari, it shall be written in letters of gold
It is the difference between guidance and blindness, and it is a barrier between success
and destruction”*

Allah Ta’aala tests those whom he loves! After being exiled from Nishapur due to a difference of opinion with another scholar, Imam Bukhari (R.A.) went to Khartang. He was requested to go to Samarqand. While in preparation to depart Khartang, he fell ill and passed away.

Bibliography:

Kashf al-Bari (English translation)

Halaatal-Musannifeen

Notes from the lessons of Mufti Rida-ul-Haq Sahib Db

Graduating Ulama of 2020/1441 Class:

1. Shurahbeel Peck - South Africa
2. Ismail Bodhania - South Africa
3. Rasheed Ahmed Koya - South Africa
4. Abdul Aziz Dhodhat - South Africa
5. Suhaib Sarigat - South Africa
6. Khaalid Bhayat - South Africa
7. Zaid Essy - South Africa
8. Ammaar Dadabhoy - South Africa
9. Mohammed Salloo - South Africa
10. Sadek Ameen - South Africa
11. Muhammed Bhabha - South Africa
12. Muaaz Moolla - South Africa
13. Adam Ismail - South Africa
14. Abdullah Mohamed - South Africa
15. Mohammed Daya - South Africa
16. Jameel Prince - South Africa
17. Muzzammil Lulat - South Africa
18. Muhammad Badat - South Africa
19. Ahmed Pahad - South Africa
20. Muhammad Zakariyya Ahmed - SA
21. Mohammad Harithsah - Malaysia
22. Muhammad Alif Qiawuddin - Malaysia
23. Muhammad Afiq - Malaysia
24. Muhammad Yusuf Salimi - Malaysia
25. Mohammad Zuhid - Malaysia
26. Abu Talha - Malaysia
27. Zakariyya Momla - Canada
28. Masood Noor - Canada
29. Syed Abdul Wali Qadri - Canada
30. Talib Dosh - India
31. Abdullah Madni - India
32. Abdul Hai Zaeef - Afghanistan
33. Ahmad Ismail - Nigeria
34. Mohammed Anas - Sri Lanka
35. Mohammed Zabir Zarib - Fiji Islands
36. Muhammad Huzaifa Badulla - Mauritius
37. Sufyaan Arifeen - Pakistan
38. Abdul Hamid - Singapore
39. Uthmaan Ahmad Uthmaan - Chad
40. Sajjaad Ravat - Panama
41. Hamza Buksh - New Zealand
42. Abdurrahman M.Sidat - Mozambique
43. Mussa Franco - Angola
44. Wali Ahad - U.S.A

Iftaa Graduates 2020/1441:

1. ML. Abu Zar Sheikh - India
2. ML.Yunus Falahi - India
3. ML. Nafeesur Rahmaan - USA
4. ML.Hasan Al-Haq - Austrailia
5. ML. Sarwar - USA
6. ML.Sayed Ali - India
7. ML. Mahmood - Fiji Islands

Dua at the approach of Ramadhaan

Sayyiduna 'Ubadah ibn Samit (radiyallahu' anhu) reports that Rasulul-lah (sallallahu 'alayhi wasallam) use to teach the Sahabah (radiyallahu'anhum) the following Du'a when the Blessed month of Ramadan would arrive:

اَللّٰهُمَّ سَلِّمْ لِيْ رَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيْ

وَسَلِّمْ لِيْ مُتَقَبِّلاً (رواه الطبراني في الدعاء

والديلمي ، وسنده حسن - كنز العمال 8/584)

O Allah! Safeguard me for the Month of Ramadhaan (by making me see the Month of Ramadhaan healthy and fit so that I can take maximum benefit from it), and safeguard the Month of Ramadhaan for me (by making the conditions in it such that I can take maximum benefit from it) and accept it from me. (Kanz-ul-Ummal, Vol.8, Pg. 584 Hadith 24277)

Summary of The Trip to Indonesia

Moulana Abbas Sarigat Sahib Db

By the grace of Allah, this December of 2019 (Rabi al-Thani 1441 A.H), I was fortunate to have the opportunity to visit Indonesia upon the request of some dear students. This trip covered many of the famous cities of Indonesia which include Jakarta, Solo, Sragen, Madura, Surabaya, Medan, and Jambi.

Travelling within the country, I took four domestic flights spanning more than 5,000 kilometers. This is besides the distance travelled by car.

Within these ten days, I had the honour of being able to present my humble thoughts to over 10,000 students. A list of the places visited is present below.

It is hoped that you make Dua that Allah continues to grant me the Tawfiq to serve His Deen with health, well-being, sincerity, and steadfastness.

A list of the Places I had the Honour of Visiting:

1. Dar Irth Al-Mustafa
2. Al-Masjid Al-Jami'
3. Madrasah Nur Al-Furqan
4. Maktabah Al-Fath
5. Jami' Al-Shuhada'
6. Madrasah Sunan Al-Huda
7. Markaz of Dawah and Tabligh
8. Madrasah Al-Mustaqim
9. Ma'had Al-Salam – This institution has around 2,000 students
10. Ma'had Ish Kareema – This institution has around 1,500 students
11. Madrasah Tameer Al-Islam
12. Ma'had Dar Al-Wahdah
13. Ma'had Al-Humaidi – This institution has around 2,500 male and female students
14. Ma'had Al-Tawfiqiyyah
15. Ma'had Dar Al-Ulum
16. Ma'had Nur Al-Islam – This institution has around 1,000 students
17. Ma'had Al-Majidiyyah – This institution has around 2,500 students
18. Masjid Al-Muhajirin- This institution has around 2,500 students
19. Madrasah Al-Muhajirin
20. Madrasah Ummahat Al-Mu'minin
21. Masjid Nur Al-Hasan
22. Madrasah Dar Al-Mukhtar
23. Madrasah Dar Al-Ulum Al-Huda
24. I also attended a nikah ceremony
25. Masjid Al-Jihad – the Markaz of Da'wah
26. Masjid Nu'aym
27. Masjid Dar Al-Huda
28. The best of all was the honour of conducting a program for Ijazatul Hadith in Ma'had Wadi Muqaddas

The Merits of Tilaawah:

Reciting the Noble Quran was one of the responsibilities of Rasulullah Sallallahu Allahi Wasallam. Allah Ta'aala says in the Quran:

"And I (Muhammad) have been commanded to be of those who submit (a Muslim) and to recite the Quran..."

Allah Ta'aala describes those who do such business in which there is no loss or harm in the least. Allah Ta'aala says:

"Indeed, those who recite the Book of Allah and establish the prayer and spend from what we have provided for them both in secret and publicly can look forward to a business that will never incur a loss."

It has been narrated by Hazrat Abu Sa'eed Khudri (R.A) that Rasulullah Sallallahu Allahi Wasallam said: "(Allah Ta'aala said) I will grant the one who is so absorbed in the Quran (be it the recitation, pondering over its meanings or teaching it) that he has no time for the remembrance of Allah Ta'aala or du'aa, more than what I grant to all those who do make du'aa and the superiority of Allah's speech over all other speech is like the superiority of Allah Ta'aala over the entire creation." (Tirmidhi)

It has been narrated from Hazrat 'Uthmaan (R.A) that Rasulullah Sallallahu Allahi Wasallam said: "Learn the Quran and keep reciting it because the one who learns it, keeps reciting it and looks after it is like a bag full of musk, the fragrance of which spreads all over. As for the one who learns it and then goes to sleep (in other words, he neglects it), he is like a bag of musk which is sealed." (Ibnu Maajah: The Chapter regarding the Merits of teaching the Quran and its Knowledge)

It has been narrated from Hazrat 'Ubaidah Mulaiki (R.A) that Rasulullah Sallallahu Allahi Wasallam said: "O people of the Quran! Do not make the Quran a pillow. Recite it as it ought to be recited day and night. Propagate the Quran, recite it in a beautiful voice and ponder over its meanings so that you may be successful. Do not seek compensation for it in this world as the reward for it in the Hereafter is immense (and the Hereafter is the actual place where one will receive the reward of one's good deeds)." (Bayhaqi in Shu'abul-Imaan)

Hazrat Abu Hurayrah (R.A) has narrated that Rasulullah Sallallahu Allahi Wasallam said: "A man who used to recite the Quran will be brought before Allah Ta'aala on the Day of Judgement and the Quran will intercede before Allah Ta'aala saying 'O Allah! Dress him in garments of honor and respect' following which Allah Ta'aala will grant him a crown of honour. Thereafter the reciter of the Quran will be told 'Keep reciting the Quran and keep ascending the ranks (of Jannah) and he will be granted a reward for each verse he recites."

Note: After reading this Hadith, which Muslim would not wish that the Quran could intercede on his behalf on the Day of Judgement? The way to achieve this is to fulfil the rights of the Noble Quran. That is to recite it, try to understand and ponder over it, practice upon it and propagate it.

It has been narrated from Hazrat Abdullah bin Umar (R.A) that Rasulullah Sallallahu Allahi Wasallam said: "There are only two people who are truly worthy of being envied: one who has been blessed with the Quran and he remains occupied with it day and night, and one who Allah Ta'aala has blessed with wealth and he spends it for the pleasure of Allah Ta'aala, day & night." (Bukhari)

Rasulullah Sallallahu Allahi Wasallam said: "The example of a believer who recites the Quran is like that of a tangerine – it smells nice and it tastes delicious. The example of a believer who does not recite the Quran is like that of a dry date – it has no fragrance at all, but it tastes sweet. The example of a hypocrite who does not recite the Quran is like that of a wild gourd – it has no smell at all and it is extremely bitter. The example of a hypocrite who recites the Quran is like that of sweet basil – it smells very nice, but it is extremely bitter."

Since this humble servant (the honourable author) has gotten quite emotional, the discussion has become quite protracted. The main concept which I want to impress upon the reader and which needs to settle in the hearts and minds is that there are innumerable worldly and spiritual benefits in the recitation of the Noble Quran.

Therefore, we should be very particular about it.

Adapted from Inspirational Stories About the Lovers of Quran Hazrat Moulana Muhammad Aslam Sheikhopuri Shaheed(R.A) (pg 20-25)

Mid 2020/1441 Hifz Graduates list:

Abdinoor Umar
Somalia / Cape Town
Ustaad: *Hafez Nazeem Felix*

Is'af
Malaysia
Ustaad: *Hafez Nazeem Felix*

Abdullah Moola
South Africa
Ustaad: *Moulana Bilal Bathia*

Uthmaan Moola
South Africa
Ustaad: *Hafez Yusuf Bhamjee*

Mohammad Yasbir Rangoni
Mauritius
Ustaad: *Hafez Yusuf Bhamjee*

Usama Mehtar
Australia
Ustaad: *Hafez Mansoor - Manzil*

Muhammed Danker
Tanzania
Ustaad: *Hafez Ahmed Wadee*

Talha Moola
South Africa
Ustaad: *Hafez Ahmed Wadee*

Fuzail Patel
Venda
Ustaad: *Qari Abdur Rahman Munshi*

Ebrahim Ismailov
Kyrgyzstan
Ustaad: *Qari Abdur Rahman Munshi*

Ismail Khaleel
Saudi Arabia
Ustaad: *Qari Abdur Rahman Munshi*

Sheizan Zainulabidin Gulaam
Maputo
Ustaad: *Qari Abdur Rahman Munshi*

Muhammad Ziyen Patel
Louis Trichardt
Ustaad: *Qari Abdur Rahman Munshi*

Ildar Abdurahmanov
Russia
Ustaad: *Qari Abdur Rahman Munshi*

Makhammad Rafi Rakhmanov
Kyrgyzstan
Ustaad: *MI Muhammad Durwesh*

Ahmed Abdirrahman Hamid
Sudan
Ustaad: *MI Muhammad Durwesh*

Muhammed Nurullah
Saudi Arabia
Ustaad: *MI Muhammad Durwesh*

Ahmed Ousman Ali
Djiboti
Ustaad: *Moulana Ahmad Patel*

Idrisi Umar Yusufu
Standerton
Ustaad: *MI A Patel*

Muayyad
Sudan
Ustaad: *Hafez Yusuf Bhamjee*

Ebrahim Shaw
Sierra Leone
Ustaad: *Moulana Ismail Gangat*

John Binda
Zambia
Ustaad : *Moulana Ismail Gangat*

Yusuf Patel
Swaziland
Ustaad: *Qr Rasheed Ahmed Topia*

Ramadan Mayanga
South Africa
Ustaad: *Qari Rasheed Ahmed Topia*

Hasan Mohammad Vedachia
Botswana
Ustaad: *Qari Rasheed Ahmed Topia*

Muhammad Mally
Venda
Ustaad: *Qari Rasheed Ahmed Topia*

The Desire to Learn Qiraat:

One of Imam Naafi (R.A)'s students, whose name is actually 'Othman but he has become known by the name Warsh (R.A), went through the difficulty of travelling from Egypt to Madinah to learn. However, since Imam Naafi' (R.A) was so busy teaching Quran to the children of the Muhaajireen and Ansaar that there was no time for him to fit another student into his schedule, Imam Naafi' (R.A) initially paid no attention to Imam Warsh (R.A).

Later on, some pious elders interceded for him saying: "He is not a Haji or a businessman. He only came here, all the way from Egypt, out of desire to learn Qiraat. This is why you should pay some attention to him". However, Imam Naafi' (R.A) humbly excused himself saying: "I owe the Muhaajireen and Ansaar a great deal for their favour upon me which is why their education is of primary importance to me and I consider it binding upon myself". However, when these senior pious personalities insisted, Imam Naafi' (R.A) instructed Imam Warsh (R.A) to remain in the masjid and said that he will squeeze him in whenever he has a slight chance.

The next day, when imam Naafi' (R.A) entered the masjid for Fajr salaah, he asked: "Where is that Egyptian boy?" Hazrat Imam Warsh (R.A) said: "I immediately presented myself and Imam Naafi' (R.A) taught me some principles of Qiraat and instructed me to recite. I started reciting and Imam Naafi' kept on correcting my errors and explaining them to me until I had recited 130 verses. He then told me to stop. One of the other students stood up and said: 'O teacher! I live here and this student has come from very far. Allow me to give him the amount of time it takes me to recite 10 verses from the slot allocated to me. Thereafter, another student gave me 10 verses worth of time and, in this way, Imam Naafi' (R.A) allowed me a slot of 30 verses. In this way, I recited the entire Quran to him a number of times".

After perfecting the science of Qiraat, Hazrat Imam Warsh (R.A) returned to Egypt where Allah Ta'aala accepted him for the service of Quran for the next 47 years.

Note: Our predecessors would travel, not hundreds, but thousands of miles to learn the Quran from their teachers. They tolerated whatever their teachers put them through and unflinchingly spent their wealth, year after year, in pursuit of the Quranic Sciences. Then, when Allah Ta'aala granted them perfection in their field, they spent the rest of their lives helping others to achieve the same perfection.

It is very easy to say 47 years with the tongue. However, to spend that time in the service of the Quran is an incredible act of worship. As the poet said:

***This is a matter of half a century
Not a question of a year of two***

18 000 Qurans!

Abu Bakr Shu'bah bin 'Ayyaash (R.A) was a student of the 5th imam of Qiraat, Imam 'Aasim Kufi (R.A). The teacher spent his entire life in learning and teaching the Quran. In fact, he spent more than 50 years as a teacher of Qiraat. When he passed away, he was reciting the Word of Allah and his enthusiasm rubbed off on his students. He spent his whole life serving and reciting the Quran, to such an extent that he once said: "I have never done anything objectionable. I have completed an entire Quran every day for the last 30 years".

He engaged himself in 'ibaadah for 70 years so much so that his family never made a bed for him for 40 years! In that entire time, his stomach never touched the ground even once. He

completed the Quran 24 000 times in his life. He used to sit directly in front of his teacher, Imam 'Aasim (R.A), and completed the recitation of Quran like this, 3 times by first reciting 5 verses at a time over a period of 3 years.

At the time of his demise, his wife started crying. He said: "Why are you crying? (Pointing to a corner in the room) Look at that corner... I have completed the recitation of Quran 18 000 times in that corner and I have instructed my children never to commit any kind of sin in that corner".

Note: In our minds, a Qaari is someone who is able to recite the Quran beautifully. The Qurraa among out pious predecessors would practice upon the Quran together with reciting it. Their days were spent teaching Tajweed and Qiraat, and their nights were spent in the Tilaawah of the blessed Word of Allah.

If one had to divide the amount of complete recitations of Quran by the amount of time he was a live, Hazrat Qaari Abu Bakr bin 'Ayyaash (R.A) would have completed 325 recitations of Quran every year. Look at us today... how many Huffaaz and Qurraa think they only need to complete the Quran in Ramadhaan? That too, not out of love for the Quran, but because they are forced to perform Taraaweeh!

Adapted from Inspirational Stories About the Lovers of Quran Hazrat Moulana Muhammad Aslam Sheikhopuri Shaheed(R.A) (Pg. 122-125)

Graduating Qurra:

Qiraat Sab'ah:

1. Qr. Moosa Kholvadia (South Africa)
2. Qr. Ahmedur-Rahmam (South Africa)
3. Qr. Zaahid Loonat (South Africa)
4. Qr. Anas Qasmi (South Africa)
5. Qr. Idrees Mazharuddin (Hyderabad, India)
6. Qr. Abdullah Abdul Jaleel (India)
7. Qr. Anas Shireen (Oman, Pakistan)
8. Qr. Shams Al -Rahman (Hong Kong)
9. Qr. Abu Bakar Abdul Aziz (Malaysia)
10. Qr. Abdullah Kara (South Africa)
11. Qr. Abdurrahman Musa (Malaysia)
12. Qr. Usama Jariwala (South Africa)
13. Qr. Husain Ahmed Koya (South Africa)
14. Qr. Umair Gaffoor (South Africa)
15. Qr. Abdullah Surty (South Africa)
16. Qr. Muhammad Hafiz Khan (Malaysia)
17. Qr. Dawood Khaliq Khan (UAE/India)
18. Qr. Luqman Molkan (Malaysia)
19. Qr. Haseeb Ahmad (Japan)

Qiraat Asharah:

1. Qr Aneesh Bhiku (South Africa)
2. QR Quasim Motala (South Africa)

Calamities & its Remedies

The occurrence of calamity is not something new. The entire existence of Dunya is in reality a test. Such occurrences of calamity, however, should encourage a Mu'min to turn to الله تعالى in sincere repentance and Dua. The Quran e Kareem and the Sunnah of our Noble Master ﷺ are replete with guidance for every condition that can befall the Ummah. As Muslims, we search for guidance in the Seerah of Rasulallah ﷺ and his Sahaba RA. Their actions and responses to various circumstances should guide our responses to similar circumstances.

The closing of Masajid and Madaris and the limiting of Jumma programs should not be done in a wanton manor, rather as a community we should be seen to be operating within government guidelines, and they do not advocate the total shut down of Masajids. It must be noted that the Masjid was the central pillar in the community of Sahaba, and they always hastened there in moments of trial. This current crisis demands that we also adopt such actions which draw us closer to Allah Ta'aala and draw HIS mercy.

Our Ulama encourage positivity. The Awaam should be ushered to the open doors of Tawba, Istighfar, Dua and Sadaqah. People should be encouraged to remain in the state of Wudhu, Ayat- e Kareema, Men being steadfast on Salaah with Jamaat, Duas when leaving and returning home, Dua when seeing someone afflicted by difficulties, Dua at the time of hardship and daily protection Duas should be learnt and read. A pious person is reported by Mufti Taqi Saheb to have seen Rasulallah ﷺ in a dream and was told to read Surah Fatiha 3 times Surah Ikhlaas 3 times and Hasbunallah Wa Nimal Wakeel 313 times as a Wazifa for the current pandemic.

Curtailing Deeni activity at the time of most need is counter intuitive to a Mu'min. Instead we should be looking to increase our acts of devotion. We should not allow ourselves to be led by the media in these regards. Taking necessary precautions that fall within the boundaries of Shariat is essential, but hurriedly sacrificing our collective Ibadat is not the answer in the circumstance as it currently exists.

Shariat and Deen have shown remedy in these times lie in the following:

Avoiding shamelessness. As is mentioned in the Hadith approximately, when inequity and shamelessness becomes common, diseases that were never present will appear.

As a community, it has become common that we indulge in extreme lavishness. We should curb this habit. It is against the system of our Deen and attracts both the displeasure of Allah Ta'aala and the wrath of the poverty stricken who live in close proximity to us and see this flaunting of wealth whilst they struggle for daily bread.

Istighfar, both individually and as a community, should be made excessively and sincerely and each person should ponder over their weaknesses and where they should seek reform.

Our firm belief in Tqdeer/predestination should not waver. As we learn from a young age, it should be inscribed in our hearts and minds, that all conditions emanate from Allah Ta'aala alone. What is destined for a person cannot be escaped. As our Deen dictates, we should tie our camel, and take reasonable precautions that fall within the ambit of Shariat. And Allah Ta'aala Knows Best.

Moulana Shabier Ahmed Saloojee (Db)

Reasons for Calamities

Sayyidina Abdullah bin Umar (Radiallahu anhu) says that Rasulullah (Sallallahu Alayhi Wasallam) once said with great urgency:

"O people of the Muhajireen there are five things which if you ever indulge therein, calamities will engulf you. Allah forbid that you ever indulge therein.

One is that when among any people promiscuity (fornication and adultery) become widespread, plague will overtake them as well as new diseases which were previously unknown, and when any people cheat in weighing and measuring they will face drought, famine, hardship and the wrath of unjust tyrant rulers; and when any people withhold Zakaat, rains from the heavens will be withheld from them and had it not been for the presence and needs of mute animals even a little sprinkle of rain would not fall; and those people who break their covenant with Allah and His Rasul (Sallallahu Alayhi Wasallam) will fall prey to enemies; and the people who enforce unjust laws will be involved in civil war and rebellion." (Ibn Majah- Targheeb)

Sayyidina Abdullah bin Abbas (Radiallahu anhu) said:

"Among whichever people there is much treachery and fraud (dishonesty) Allah will cast into their hearts fear of their enemies and among the people where there is much fornication and adultery, there will be much death occurring. And that people who cheat with the scales (when weighing) Rizq will decrease. And where unfair judgement is given, many murders will occur. And that people where there is breaking of covenants and agreements, Allah will set an enemy power in authority over them."

Is there any of the facts mentioned by Rasulullah (Sallallahu Alayhi Wasallam) which are not present in our day and age?

And how widespread?

Take each of the things mentioned, cast a

look at the present day world and you will surely come to the conclusion that the whole world is involved therein.

"Al-Eti" daal Fe Maraatibur-Rijaal" by Sheikh-ul-Hadith, Hazrat Maulana Zakariyya Saheb Rahmatullaahi Allayh

Feeding Scheme:

Let us open our hearts to the hungry & grief stricken this Ramadhaan, the month of sympathising with our fellow brethren.

Alhamduliillah, the Darul Uloom together with its well wishes has been preparing hot meals for distribution in under- privileged areas.

This is done in coordination with local NGOs.

This initiative has been undertaken since the beginning of the lockdown.

Some 200 to 500 people are feed daily.

Hamza bin Suhayb reports that Suhayb Radhiyallahu Anhu was in the habit of feeding a lot of people.

Umar Radhiyallahu Anhu once said to him,

'Oh Suhayb! You feed too many people, which is extravagant behaviour.'

To this, Suhayb Radhiyallahu Anhu replied,

'I have heard Rasulullah Sallallahu Alayhi Wasalam say that the best of people are those who feed others & who reply to greetings. It is this that prompts me to feed people.' (Hilya)

May Allah Ta'ala accept our endeavours during this month & keep us steadfast.

Shari'ah: Between Adopting Means & Divine Decree

On Sunday, March 15, 2020, Mufti Radhaul Haq (May Allah protect and preserve him) delivered a talk explaining the role of Taqdeer and Tadbeer in Shari'ah. Below is a loose translation of his valuable words:

“Our body is a blessing and trust (Amānah) from Allah. If we are to use this body in accordance with Allah's commands, then we hope that, Allah-willing, we will not be afflicted with any widespread disease that has people in fear, such as viruses. Allah Most High does not transform a blessing into a calamity until we transform our gratitude into ingratitude. Allah Most High says:

“Surely, Allah does not change the condition of a people unless they change themselves”.
(13:11)

One of the meanings given for this verse is: [by adopting the means of change].”

When one has adopted the means of change, only then can they expect Allah to change their condition.

If we want God-consciousness (Taqwā), chastity (Tahārah), or knowledge ('Ilm), we must first adopt the means of acquiring them. If a person says, “I want to acquire knowledge”, they must adopt the means of acquiring knowledge such as purchasing the required books, finding a teacher, and applying for admission into an Islamic school (Madrasah). They cannot acquire knowledge by mere wishful thinking alone. Similarly, if a person desires lawful offspring, they must first get married. If they do not get married, how can they expect to produce lawful offspring? In this manner, if one does not adopt the means of committing sins, one will not incur sin. Therefore, one must avoid the means of committing sins. Instead, they should strive to adopt the means of good, so as to acquire goodness.

Allah Most High has made this world an abode of means (Dar al-Asbāb). The meaning of 'abode of means' is that Allah Most High has made things conventionally dependent on means. For example, we have been hearing that corona virus is transmitted to people. In regards to this, we will say, the creator of this transmission is Allah Most High. If he does not create this transmission, no transmission can occur. He alone is the sole creator of the transmission [of the virus]. But, at the same time, we must avoid the [conventional] means of transmission. The Prophet (peace and blessing be upon him) said:

“There is no contagion [of disease]. There is no bad omen. There is no reincarnation as a bird. There is no worm in the stomach.”

The Prophet (peace and blessing be upon him) had been granted comprehensive speech.

He (peace and blessing be upon him) was able to convey profound and comprehensive meanings in a limited, small number of words. The scholars have given multiple meanings for his phrase 'There is no contagion of disease':

1. Not every disease is contagious
2. There is no contagion without Allah's command
3. Do not transmit diseases

This third meaning is similar in grammatical structure to Allah's saying in the Quran:

"The Hajj is (to be performed in) the months that are well-known. So whoever undertakes Hajj in them, there should be no obscenity, no sin, no quarrel in the Hajj." (2:197)

Thus, we must ensure we do not transmit those diseases that doctors have declared highly contagious. Wherever we find ourselves, we should remain there.

If we hear of widespread disease somewhere, we must not enter that place. If we are in a place where disease has spread, we must not flee. Once, whilst travelling, Sayyiduna 'Umar (may Allah Most High be pleased with him) heard of the spread of a contagious disease in a certain place. About such contagious diseases, the Prophet (peace and blessing be upon him) said:

"Flee from the leper as you would flee from a lion."

The Prophet (peace and blessings be upon him) compared fleeing from leprosy like fleeing from a lion, a comparison of miraculous nature now substantiated by research on a disease called Leonine Facies.

So, Sayyiduna 'Umar (may Allah Most High be pleased with him) consulted with his companions. However, they were unable to reach a decision. Thereupon, one companion shared a Prophetic narration which states:

"If you hear that it (a disease) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it."

This narration indicates that entering a land where it is known that disease has spread is tantamount to completely disregarding the conventional means that Allah Most High has created for adoption. In this case, one is deeming conventional means to be useless, while Allah Most High has created them to be used.

At the same time, the narration commands one to not flee from such a land. Because, fleeing is contrary to the Divine Decree. One usually flees from a disease-infested land in the hope of escaping death [which is impossible]. Thus, entering a disease-infested land contradicts 'adopting means' (Tadbeer); fleeing from a disease-infested land contradicts belief in the Divine Decree (Taqqdeer). A human lives between adopting means and the Divine Decree.

A man said to 'Umar (may Allah Most High be pleased with him), *"will you flee from the Divine Decree of Allah?"*.

"How I wish someone other than you had said this!" Sayyiduna 'Umar (may Allah Most High be pleased with him) replied [out of love for him],

"yes, we are fleeing from the Divine Decree to the Divine Decree".

In conclusion: Shari'ah commands regard for both Tadbeer and Taqqdeer

Karguzari of trip to Uzbekistan & Russia

Mufti Radhau Haq Sahib Db 07.07.2019

Before Ramadan, we had the great fortune of travelling to Uzbekistan and Russia. Prior to recent times, all outward semblance of Deen was banned in Uzbekistan. Qur'ans were locked behind glass, making touching and reading almost impossible.

This was not always the case though. Uzbekistan boasts of a great Islamic history. Once upon a time, Uzbekistan was a center of knowledge and people would flock from all over to word to Uzbekistan to seek knowledge. Ulama were so common that it was almost as if you could find an 'Alim beneath every rock. It was home to great Ulama who were authorities in every field of Islamic science, despite their native tongue not even being Arabic.

Zamakhshari (who was a Mu'tazili) wrote Tafsir Kashaf, which the Arabs consider as a primary text and source. Zamakhshar is a city in Uzbekistan, Zimakh means 'Maramat' (to repair or fix), i.e. the city wherein things are repaired or fixed.

Samarqand:

In Samarqand there is a graveyard wherein were buried only those Ulama whose name was 'Muhammad'. Ali bin Abi Bakr bin Abdul Jalil bin Khalil (R.A), the author of Hidayah, was not buried in that graveyard because his name was not Muhammad. However, Abu Mansur Maturidi (R.A), whose name is 'Muhammad', is buried in that graveyard. Unfortunately, when Soviets took over Samarqand, they destroyed the graveyard and flattened all the headstones in it. After Uzbekistan gained independence, they reconverted it into a graveyard. However, no one knew where the graves were.

There was a masjid nearby whose foundations and walls were saved. In an effort to reconstruct the graveyard, people researched and found in certain books that from such-and-such wall of the nearby masjid, so many meters away is the grave of Abu Mansur Maturidi (R.A). On this basis they measured and marked a grave. In his scholarly lineage in the sciences of 'Aqidah and 'Ilm al-Kalam, Abu Mansur Maturidi (R.A) traces himself back, from three different angles, to Imam Abu Hanifah (R.A) through his teachers. While the science of 'Aqidah comprises our fundamental beliefs, the science of 'Ilm al-Kalam is the rational defense of those beliefs.

Abu'l Hasan al-Ash'ari (R.A), from the Ashar tribe in Yemen, was a contemporary of Abu Mansur Maturidi (R.A). Both these scholars were masters in the field of 'Aqidah and 'Ilm al-Kalam. They differ slightly in a few rulings, but these differences are minor.

Also, in Samarqand is the grave of Quth'am bin 'Abbas (Radhiallaau Anhuma), the brother of 'Abdullah ibn 'Abbas (Radhiallaau Anhuma). He was a governor in that region for about twenty years during the khilafa of Mu'awiya (Radhiallaau Anhuma). He went there for Jihad, was martyred and is buried on a mountaintop.

There is a place called the Green City where Taimur Lang was born. He began his conquests in Samarqand. His scheme was such that he only fought the Muslims and never bothered to turn his attention to the non-Muslim lands of Europe. He harboured extreme enmity towards Mu'awiya (Radhiallaau Anhuma). Additionally, it is possible that he was inclined towards Shia'ism. During the time of the Sahabah, the Sahabah first conquered hearts and thereafter

conquered lands, i.e. they would first make them sincere Muslims, which is why those lands were filled with Islam and Muslims.

In Tashkent, is the grave of Qaffal Shashi (R.A), a Shafi scholar and a great Sufi. 'Kan' in their language means 'a place to stay' and 'Tash' means 'beloved', i.e. 'The place where beloved people stay'. It is possible that due to 'Shash' meaning urine in Farsi (which they speak fluently), the city was renamed 'Tash' from 'Shaash'. It is also possible that Shaash refers to the name of an area in China originally known as Kashwar, a Muslim-majority area.

The authors of the famous books 'Usool Shashi' and 'Munyatul Musalli' are from Shash. Many people say its authors are from Tashkent, but in my opinion, they are from Shash that is in China in Kashwar. This is because those scholars from Uzbekistan and its surrounds generally have big titles next to their name such as Fakhr al-Islam, Shams al-A'immah. They add titles to their names and preserve their names that way. However, the authors of Usool Shashi and Munyat al-Musalli remain unknown. We can see from this that they likely resided in Shash in China. Otherwise, their names would have been well known. In Tashkent there are not a lot of historical sites. In Samarqand however, there is the graveyard of 'Muhammad' and Taimur Lang's relatives. Lang means crippled (due to being hit by an arrow). The word Taimur is originally from Tumoor or Tamar (date).

Bukhara:

It is possible that Bukhara was named due to the mist and fog that rises from water. In the mornings we witness the mist and fog that rise in wet areas, this is called Bukhar.

It is the birth place of Imam Bukhari (R.A). There is a very large masjid there where Imam Bukhari (R.A) used to conduct lessons. The Masjid, which still stands today, can accommodate thousands of people. It is also the same Masjid that Genghis Khan, the Mongol conqueror, attacked on the day of Jumu'ah, killing 1400 Musallis and casting their bodies into a nearby well. A small Minaret was built here which has 8 doors. This signifies the 8 doors of Jannah being open to the martyrs buried there.

Imam Bukhari (R.A) passed away about 30 km from Samarqand, in a place called Khartang. Khartang is a Persian word which has 3 possible meanings,

- 1) So many people attended his Janazah that renting a donkey (Khar) became expensive (Tang). Nowadays too, there are a lot of donkeys visible in the area.
- 2) Khar means donkey and Tang meaning few, i.e. so many people went for the Janaazah that there was a shortage of donkeys.
- 3) Tang is a belt that is tied onto a donkey and due to the large numbers of people, they all had it.

When Imam Bukhari (R.A) reached Khartang, some of the people of Samarqand invited Imam Bukhari to their town. Other residents however said that Imam Bukhari is not welcome in their town. Alas, great people have both admirers and critics! In the end they finally agreed to allow him to come, but he made the Du'aa: *"Oh Allah! they do not want me and I do not want them. So, give me death that I may leave this world."*

The scholars say that one should not be desirous of death but rather say:

Oh Allah, keep me alive if life is beneficial for me, and grant me death if death is beneficial to me

It is impossible to add a price tag to life, as it is such a valuable thing. That is why the scholars say, if a person has the desire of the hereafter to go and meet his beloveds, like the e.g. of Bilal and Huzaifa (Radhiallaau Anhumu) who at their death said:

Tomorrow we shall meet our beloveds, Muhammad Sallallahu Allahi Wasallam & his companions.

In the Battle of Siffin, Ali (Radhiallaau Anhu) proceeded forth without armour. People asked him the reason for this. He said: "I have no concern, either I will mount death or death will mount me".

Another reason a person may be desirous of death is that if he remains alive, he may fall into tribulation, or people will fall into sin due to him. Like Maryam (Radhiallaau Anha) said in Surah Maryam, Verse 23:

If only I had died prior to this and had been long forgotten

Similarly, Yusuf (Allahis Salaam) went through many circumstances: first he was cast into a well, later unjustly thrown into jail. After that though he was seated on the throne, and served his father, brothers, and the whole nation. In the end he said:

Give me death on Islam and join me with the pious

Imam Bukhari (R.A) eventually passed away here. From his grave, a fragrance emanated. They placed a covering over his grave so that people do not take the soil. This was due to Imam Bukhari's knowledge and righteous deeds. Imam Bukhari (R.A) has said that since he came to know that backbiting is haram, he never backbit anyone. For us, backbiting is as common as eating and drinking!

Imam Bukhari (R.A) once while travelling by boat, began counting his Dirhams. Someone observed him and began shouting that his dirhams were lost and totalled the amount that Imam Bukhari had. The crew said we will search everyone, when they came to Imam Bukhari, they didn't find anything. The person approached Imam Bukhari privately and asked him where the money was as he had observed it and counted it. Imam Bukhari replied, "I threw it into the sea". Had they found the coins with him, they would have accused him even though it belonged to him. This would taint his reputation, which took a lifetime to build. Thus he preferred to just get rid of it.

In general, Imam Bukhari (R.A) did not have any love for wealth. He would get about 500 dirhams from rent, which he would spend in the path of Allah Ta'aala, even though at certain times he would not come out for Salaah due to not having sufficient clothing.

Uzbekistan once upon a time had no shortage of 'Ulama, Muhadditheen and scholars of every field. The likes of Ibn Sina also came from this area. But later the Russians came and changed the mindset of the people, severing their link with the 'Ulama. 'Ulama need to have a link with the people either through Tabligh or Khanqahs. This is extremely important. One Muhaddith, when asked what he desired, replied by saying:

{Baytun Khal – an empty house}. This is fine for some Ulama. However, if all the 'Ulama do this, then the work will be destroyed. Alhamdulillah, in this country, people are enthusiastic to connect to the Ulama. Therefore, Insha-Allah, they won't go astray.

May Allah Ta'ala save us all from misguidance and keep us connected to the 'Ulama.

Darul Uloom Zakariyya Terms and Holidays (2020/2021 - 1441/1442)

Term 1: (1441/2020):

Tuesday, 2 June 2020 / 10 Shawwāl 1441 [Evening] to
Wednesday, 29 July 2020/ 8 Dhul Hijjah 1441 [10 AM]

Term 2: (1441/2020):

Sunday, 9 August 2020/ 19 Dhul Hijjah 1441 [Evening] to
Saturday, 28 November 2020/ 12 Rabī' al-Thānī 1442 [9 AM]

Term 3: (1441/2020):

Wednesday, 16 December 2020/ 30 Rabī' al-Thānī 1442 [Evening] to
Sunday 28 March 2021/ 14 Sha'bān 1442 [09:30 AM]

Jalsah 2021: Sunday 28 March 2021/ 14 Sha'bān 1442 [09:30 AM]

Term 1: (1442/2021):

Sunday, 23 May 2021/ 11 Shawwāl 1442 [Evening] to
Friday, 16 July 2021/ 6 Dhul Hijjah 1442 [10 AM]

Term 2: (1442/2021): Sunday, 25 July 2021/ 15 Dhul Hijjah 1442 [Evening]

Insha Allah

Subject to change without prior notice

All flight bookings are to be made for after the examination period. No student will be given permission to leave the Madrasah before the completion of the entire exam

For Transport, kindly contact any of the below mentioned persons and make arrangements directly with them

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Moulana Iqbal: 0027 72441 1748

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Rasulullah (sallallahu alayhi wasallam) said: The noblest charity is that a Muslim acquires some knowledge (of Deen), then imparts it to a brother Muslim.” (Ibn Majah)